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hurts and many sorts of ails of man and beast need a cooling lotion. Mustang Liniment. .. UU THAU DELW

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FOR SUNDAY READING.

OUR SHEPHERD LEADS.

TRANSLATED PROM THE GERMAN. Yea! our Shepherd leads, with gentle hand. Along the pilgr in land— This night-ensimolowed weld. His little face, safe to their fold. Halloulyle!

When His carelings wander in the dark This Shepherd true doth mark, And of His grace divine, He bids a frondly star to shine. Hallelu, ah!

Safe He leads us out from deathly gloom

Down on us His eyes with pity look, His gentle shopherd-crook Both trust and comfort bring; Homself Feeps watch unwearing, Halleinjah!

Yea! He is the faithfullest and best, Our fold Bacif doth rest Within these arms of His, Whose very naise Compassion is. Buildight.

distinctly Christian than patience. Nothing like it is to be found outside of the fruits of the Gospel. There is a patience of policy, or the appearance of it, which suppresses for a time outward manifestations of resentment, botbreak forth with consuming fury when policy says it is safe to do so. There was the stoic's assumed anathy to suffering, which resembled patience only in that it did not repine under tribulation, did not succumb to it, but was simply a proud determination to be self-sufficient against all the ills of life. In the heart of Africa, years ago, two sufficient against all the ills of life. In the heart of Africa, years ago, two what is men met. One was old, gray-sumed, is not patience. There is the semblance of patience in the indifference to insult and injury, and, in some sense, to pain itself, sometimes shown by men who have been whipped in the battle of life and arradiscouraged, have no ambitions, do not care how things go. It is the fruit of despair which

go. It is the fruit of despair which says: "Matters can not be worse than they are, and never will be better. Let the world wag as it w.ll, I can never be anything in it; so I will endure my portion of evil and find such diversions in pain as I may—eat, dr.nk and la merry, and die to-morrow." Epicurean indifference is not patience; and it is not a fault of the Heavenly grace that it is so readily counterfeited by the hypocrisy of revengeful policy, or by the pride of stoiclsm, or the unconcern of the a fault of this Heavenly grace that it is not a fault of this Heavenly grace that it is so readily counterfeited by the hypocrisy of revengeful policy, or by the pride of stoicism, or the unconcern of the shiftless dead-beat and blase roue.

The divine patience which the Gospel inculcates is found only in the man keenly align to suffering who, insufers

The divine patience which the Gospel inculcates is found only in the man keenly alive to suffering who, inspired by Christ's spirit and example, is determined to make the most of life, to conquer in every battle with self and the world by crucifying his resentments and enduring with heroic fortitude and serenity the tribulations he can not ave do without shirking duty. His patience is not of human origin. It is not supported by pride or self-interest or indifference; he gets the power to suffer well wholly from above. He is in the "Kingdom and patience of Jesus Christ". He will not resent evil; is not easily provoked. The wrongs he can not remedy he endures. He maintains a composure of spirit that can not be irritated by men, because he is so much with God, and so ready to bear the cross of His Son that how the can not die! Something tells me is so much with God, and so ready to bear the cross of His Son that he was a son to the with God, and so ready to bear the cross of His Son that he was a label of the composition of th keenly alive to sulfering who, inspired by Christ's spirit and example, is determined to make the most of life, to conquer in every battle with self and the world by cruefring his resentments and enduring with heroic fortitude and serenity the tribulations he can not average and inspired to make the most of life, to conquer in every battle with self and the world by cruefring his resentments and enduring with heroic fortitude and serenity the tribulations he can not average and guide hy is attorned the most of life, to conquer the every hard to be controlled by pride or self-interest or indifference; is upset the power to suffer well welly from above. He is in the "Kingdom and patience of Jesus Christia" He will not resent evil; is not easily provided. This wrongs he can not remedy he endures. He maintains a composure of spirit it the can not be irritated by men, because he is so much with God, and so ready to bear the cross of His Son, that human in justice has little power to unsettle him. This grace of Christike patience is the crowning proof of the Christian character. He who meets the lils of life bravely, and bears them patiented hy many proof of the Christian rate of the crab, and its mosphere. Worn by fatigue, surrounded by insubord use native land the standard of the selected so possibly the creating the life of the crab, the world with his meal.

"More day I was watching as large ape fishing in this way for the law was the main and proceed with his meal.

"One day I was watching as large ape fishing in this way for the law was the main and proceed of the least sound from the brush will least s

religion to save and bless mankind.

It is the privilege and duty of every disciple of the Lord Jesus to endurs trouble, of whatever kind, so patiently, cheerfully and peacefully as to greatly weaken its force, and even be happy in the midst of it, and become more and more assimilated to the exalted character of Christ beaves of it. The more assimilated to the exalted charac-ter of Christ because of it. The per-fection of character resulting from pa-tience in tribulation is assigned by the Apostles as the reason for glorifying in tribulation: "Count it all joy." says James, "when ye fall into divers temp-tations; knowing this, that the trial of tations: knowing this, that the trial of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." It is only by patience in tribulation that we can find any compensation for it. If trial makes us impensation for it. If trial makes us impensation for it, if trial makes us impensation for it, if trial makes us impossing the patient, fretful and bitter, it will prove an unmittigated curse. But if we endure the passion of great hearts: these are their stay, and when the leader world.

The leaf from the journal repeats an old lesson: Faith is power.

Endurance is the crowing quality and patience all the passion of great hearts: these are their stay, and when the leader world.

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patience have her perfect work, that ye may be perfect and entire, wanting nothing." It is only by patience in tribulation that we can ind any compensation for it. If trial makes us impatient, fretful and bitter, it will prove an unmitigated curse. But if we endure it with something of the forbearance, long suffering, gentleness, meekness and sweetness of spirt which Christ manifested, it will always be a blessing to us. There is many a man who has come to great moral and spiritual excellence through multiplied trials, who can say with the psalmist: "It is good for me that I have been afflicted."

It is in that wonderful summary of Christian duties, the twelfth chapter of Romans, that we find the exhortation:

can not be without warfare. In this incessant battle with temptation the Christian's only safety is in praying always with all "prayer and supplication in the Spirit, and watching thercunto with all perseverance." Only thus can be verified Christ's promise: "In Me ye shall have peace."—N. W. Christian Adventer.

Culture Not Enough.

Neither intellectual culture, nor social culture, is sufficient of itself to preserve society from prenounced moral deteri-oration. Nay, in some respects, the refined estheticism which may be the crowning grace of cirilization is as likely to open the door to the enemy as to shut it. It was not in homely, austere sparts that the brutal vices reached their ultimate development in Greece, but in Athens, then the center of the world's culture. So clearly was this the case, that some world which in wards.

Sparta were siways, and justly, terms of honor, passed through so base a development in Athens, that they have come down to modern times so weighted with the infamy of centuries, that not one in ten of the students who encounter these words in their Greek reading is aware that they ever had a record of honor at all. This fact is suggestive. Refinement, education, civilization, are not sure safeguards against even publicly recognized immoralities. How much less potent are they to give that purity of soul which it is the one aim of Christianity to produce. Someaim of Christianity to produce. Some-thing o'se than what the severe sciences and the polite arts teach is necessary to lift the soul beyond the power of sin— to give it strength to achieve the victory

over temptation. They who trust upon a uture without religion lean upon a broken reed. Sad is the mistake which broken reed. Sad is the mistake which they make for themselves, but sadder the mistake which they make for their children. To send a child out into the world, unstrengthened by the Gospel of Jesus, with no knowledge of his Creater, no trust in the Lord who made him and with never a work of waves. "PATIENT IN TRIBULATION."

The Counterfeit and the True Virtue—The
Latter of Divine Origin—How it May Be
Cultivated.

Among the gentle virtues of the cross
there is none more beautiful or more

after, no trist in the Lord who make him, and with never a word of prayer in his heart is like sending a costly vessel to sea without a Captain and without a radder. Who can be surprised when the unguided hulk drifts on aimlessly, or is wrecked on rocks or quick-ands?—S. S. Times.

> STANLEY'S FAITH. A Leaf from the Journal of the Great

"One faith against the whole world's

unbelief," sings a poet, and the poet tlas up wrath, and bides its time to only echoes the doctrines of the great and faith in that purpose. Purpose and faith are destiny. A leaf from the ournal of a great explorer vividly illustrates this troth.

Irates this treth.

In the heart of Africa, years ago, two white men met. One was old, gray-haired and ill; the other young and enthusastic. The clder man was one whose fame as an African explorer was world wide, but for years the civilizat world was less than the control of the control of

ley started from Zanzibar for the in-terior of Afr ca, and for eleven months

look for aid from his countrymen.

But for the faith of Stanley, Dr. Livingstone might have died of starvation,
and the world remained ignorant of his

The subsequent career of Stanley has brought into still greater prominence his sublime faith and the resolute per-sistence which is satisfied with nothing but the attainment of his object, and which has already placed the world

deeply in his debt.

The leaf from the journal repeats an

globe.
One faith against a whole world's unbellef,
One soul against the flesh of all mankind."
One soul against the flesh of all mankind." -Oscar Fay Adams, in Youth's Com-

Resting on the Promises. It seems a strange obtuseness of un-Christian duties, the twelfth chapter of Romans, that we find the exhortation:
"Be patient in tribulation." It is followed by another, obedience to which is necessary to patience: "Continuing instant in prayer." The divine grace of patience can not be acquired or maintained without much prayer. Every Christian knows that when beset with trial and provocation he can not maintain any composure of spirit or freedom tain any composure of spirit or freedom to the spirit or freedom to be award that there are thirty thousand promises in the Bible for them. Jesus said to some of old: "Ye do err. not knowing the Scriptures, do err. not knowing the Scriptures, belief which makes many Christians so Christian knows that when beset with trial and provocation he can not maintain any composure of spirit or freedom from resentment without instant recourse to prayer. If he would "possess his soul in patience" when insulted, persecuted, circumvented and shamefully maltreated, he must cry mightily to God for help. Otherwise he will yield to anger, clamor, bitterness, evil speaking with all malice, and aggravate his case by bringing his soul into turmoil and condemnation. These provocations he is liable to meet in every step and moment of life, and will have reason to say with A'Kempls: "O Lord God, patience is very necessary, as I perceive, for there is much that goes contrary to us in this life. For however much I may labor for peace, my life can not be without warfare." In this incessant battle with temptation the Christian's only safety is in praying always with all "prayer and supplication in the Spirit, and watching thereunto with all perseverance." Only thus can be verified Christ's promise: "In Me ye shall have peace."—M. W. Christian Adwirth and the contraction of the care of the day: "I will be with thee." I will guide these with Mne eye." "I will guide these with Mne eye." "I will guide these with Mne eye." "I will guide these with Mne eye." are new as strances and new mercles for each day, so there are promise to every laden, com ng to Him, we are promised "rest." If bereaved, the Lord promises to be with the widow and the fatheress. If tempted, He says we shall not be "tempted above that ye are able to ear." And so we might go on, repeating those gracious words, and fitting them to all circumstances of our laye; and when we remember that there are thirty thousand promises in the Bible for them. Jesus and hop fulless was the sould earn the Divine promises in the Bible for them. Jesus and hop fulless who fail to know and claim the Divine promises it is any surely, err and lose much happitate, and lose much happitates, neither the power of God." And Christians, surely, err and lose much happitates, neith the tyrant had a heart of gold. The dread of reality, while it raised him in the cloud-land of reserve, kept him away from truth. The sefore it was that after the celebrated Congress of peating them to all circumstances of our ling them to all circumstances of our lives; and when we remember that "The Lord is the same, yester-lay, today and forever," and that these promises can not fall, how strange it is that we are so slow in claiming and resting on them.—Eaptist Weekly.

It is the opinion of many thought-

—Mystery is another name for our ignorance, if we were emniscient, all would be perfectly plain.—Tryon Ed-

APES FISHING FOR CRABS. t Java Species That Sacrifices Its Comfort to Its Palate—An Able-Bodied Crab.

erab that grows to an extraordinary size and possesses great strength in its claws," said a gentleman who lived in Java years ago. "The apes are particularly fond of the crabs, which are very shy and wonderfully quick in their movements. They live in deep holes in the sand, but spend much of their noise in the sand, but spend much of their noise in the sand, but spend much of their time on the outside of their holes, waere they run and lop about. They range in size from that of a silver dollar to that of our edible crabs. Their claws are not large, but have a grip in his star, in the superior government that is vise-like. The apes make daily tails on the haunts of the crab, and o casionally succeef, by creeping stealthily to within a few feet of a group of them, in springing upon them and capturing one before they have scampered to their holes. Usually, however, the crabs are so wary that while the ape is still in the air during his spring toward them, they have separated and disappeared into the ground. The ape, finding himself too abit of strategy to secure a dinner. His mode of final capture inflicts upon him a pang of physical suffering which is frequently more than he can bear, but his love for the crab as a morsel of food is so strong that he never hesitates to accept the personal discomfort which its capture involves, and usually bears it with a stoic am which might inspire admiration if it were not for its comical side.

"When the ape finds that he is foiled in his effort to capture a crab by springling at a group, he backs himself upon him allowed and there his will, so much did he waver between yes and no. Like a painter impressed with the idea of grandeur and beauty, he aspired to everything. But he stopped short at the sketch, not being gifted as are the masters of the world. Hence his personality, which he wished to be glorious, will remain in his fact.

when the ape finds that he is foiled in his effort to capture a crab by springing at a group, he backs himself up to a hole into which one has d sappeared. Stting down, he thrusts his long tail into the hole. The crab, to punish such unwonted intrusion, seizes the end of the tail in its strong claws the moment it approaches near enough. As Creature Not Likely to Be Affected by ment it approaches near enough. Any one who may have been so fortunate as to hide himself in the bushes unobserved by the ape making the raid, will have a hard time to restrain his laughter when the critical moment of contact between the crab's claw and the ape's tail is reached. There is a look of comical suspense on the ape's face as he thrusts his ta'l down into the hole. When the crab closes on the tail the ex-pression of suspense departs. The ape pression of suspense departs. The ape gives an involuntary start, and then set-ties back on his haunches, while he closes his teeth together with a determined air, and eventually, spring ng forward, out comes the tail from the hole, with the crab dangling to it. Instantly the ape swisbes his tail forward and brings the crab to the ground with a force that stuns it and causes it to drop its grip. With a stone the ape smashes the shell of the crab, and is soon picking out the meat and proceeding with his meal.

Ouist, and, armed with many absolute facts, it was clear that Clay would be defeated. After using every argument that lay within his great reach, and seeing that his words were having no effect on the jury the skillful orator, as a last resort, and:

"My fellow Kentuckians, you all know that I would not lift my voice in an attempt to defeat just ex, for the supermacy of the law must be maintained, but, my fellow Kentuckians, there are times when a man is justifiable in taking human life. The killing of Darb

back each time and howled as the crab drew it taut. Tears actually ran down the ludicrous face of the suffering ape, and when he clapped both hands to his forehead and swayed his body to and fro like a little old man tortured by the toothache, howling dismally the while, I could no longer restrain my self, and yelled with laughter. This frightened the ape, and he gave a quick spring forward. Out came the crab hung to the tail, and as far as I could see maintained its hold, in spite of the way it was lashed and trailed as the ape flew over the ground, yelling at every jump. He disappeared in the thick brush, but how he divested himself of the crab I never knew."—N. F. Sun.

Attorney-General Garland, to use the expression of an old negro who used to cook for him, "is monstrous fond o' possum." Several years ago Mr. Garland, carrying a basket on his arm, was met by a friend.

"Good morning, Senator. You seem 'Good morning, Senator. You seem 'I have lost flesh. What is the matter?"

"I hardly know," the Senator replied, 'but I think I must be suffering from dyspepsia. I have no appetite at all. Yesterday, during the entire day. I only ate a couple of possuma."

"Yes, it's bad. I bought three 'possums down on the market just now and as I am still suffering from loss of appetite, I shall eat them to-day."

NAPOLEON THE THIRD. A Dreamer Who Did Not Even Awake at

Napoleon IIL lived in a perpetual dream. He was born to dwell in silence and solitude rather than in the din and splendor of the Tuileries. 1 have seen him at the Elysee and at St. Cloud seeking out a tree, and not a man. On many days he never awoke at all; he was a somnambul'st, and subject to hallucinations. This is why when people stood in his presence they asked of themselves if he was still there. Often he appeared not to hear, because he answered not. But on the morrow he proved to you that he had heard distinctly. He thrust the cup from reality, even when the cup was not tinged with bitterness. He loved everything from afar, even womankind. When he was at table he ate heartily and drank tolerably, but without knowing whether the cooking was good or the wine of genuine stock. When he went to the Bois de Boulogne it always seemed as if he were there for the first time, so few faces did he recognize. He saluted with his hand, but not with his mind. Hence it was those about him when people stood in his presence they saluted with his hand, but not with his mind. Hence it was those about him often said: "What can he be thinking of?" His political enemies wrote that he only thought of betraying France On the contrary, he only thought of making France great and invincible. He desired that everybody should be rich and that the fowl in the spot and that the fowl in the spot and that the fowl of more. For the tyrant had a heart of gold. The dread of reality, while it raised him in

the strength of the Latin races when he wished to have an Emperor crowned in Moxico. He did not perceive, so blind was he, that while he strove to govern the world he sagrificed France. That everlasting dreamer, who did not even awake at Sedan, was a sort of the second hell, paved with good intentions. He partook of De Saint-Pierre's longings for perpetual peace. He gathered inspirations from all the reformers who planned the happiness of nations. He retained in his soul the generosity of Queen Hortense and of Josephine, his mother and grandmother. He never refused aught except to him-

self. That man who had so many enemies was not his enemies enemy. Two days after the coup d'etat he thought of the amnesty. He read "Les "They have on the coast of Java a peculiar long-tailed ape, and a sand crab that grows to an extraordinary to enrich Lamartine—another dream. He

claws are not large, but have a grip in his star, in the superior government that is visc-like. The apes make daily of things, as Bossuet puts it. That man units ou the haunts of the crabs, who loved adventures and feared noth-

A Creature Not Likely to Be Affected > Dietary Changes.

Custom in matter of diet is constant

ly changing, but there is not likely to be a revolution that will in the least affeet the 'possum. Henry Clay, on a memorable occasion, was employed to defend a man against the charge of murder. His opponent, a lawyer from a distant State, was a powerful antag-onist, and, armed with many absolute facts, it was clear that Clay would be

premacy of the law must be maintained, but, my fellow Kentucklans, there are times when a man is justifiable in taking human life. The killing of Darb Moore by our friend, the defendant, was one of the times, Why? I will tell you: Some time ago Iharb, w thout provocation, said that under no circumstances would be ent a piece of possum. This was more than the defendant could stand. He could endure abuse, he could put up with insulfage.

"Yes, it's bad. I bought three 'possums down on the market just now and as I am still suffering from loss of appetite, I shall eat them to-day."

Nothing is more deeply touching than the negroes' love of 'possum. It is an affection pure and simple.

The 'possum and the persimmon get ripe about the same time. The sweet potato comes first, but like a well disciplined ally. It patiently awaits the

ciplined ally, it patiently awaits the coming of the other forces.—Arkansaus Traveler.

A DOG STORY.

How the Texas Landlord Changed His Opinion of a Dog. Four newly-arrived guests were sit-

ting around the stove in a Texas country hotel. The landlord entered and noticed that there was a large dog under the stove. Turning to one of the guests with an obsequious bow, the landlord said:

"That's a magnificent dog you have got there. Fine brend. I can tell that by the looks of him. I am a sort of a crank about fine dogs."

The traveler said the dog did not be-

long to h m. "No," said the landlord, "then I suppose the noble animal belongs to you, sir? San Bernard, is he not?"
"How the deuce should I know? The pup don't belong to me," remarked the econd traveler.

The landlord looked at the third guest, and remarked:

"That dog must have cost you a pile money. Those kind of dogs are of money. Those kind of dogs are scarce in these parts."

The third guest shook his head and said the dog was none of his.

"By Jove, it's a pleasure to look at a dog like that. He is a beauty. I suppose he is a great pet. How old is

"I never saw him before," replied

"I never saw him before," replied the fourth guest.

"You cussed, bench-legged brute, get out of here, tilling the room with fleas, you mongrel cur," exclaimed the exasparated landlard, kicking in three of the deg a ribs and lifting him into the adjoining county with his loot, as the dog tried to go out through the door.—

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